

THE CHURCHES STARTED AND SUPPORTED

by  
THE THOMAS MEMORIAL MISSION

<u>NO.</u>	<u>NAME OF CHURCH</u>	<u>LOCATION</u>	<u>PRESBYTERY</u>
<u>I. Seoul Area</u>			
1.	Oryudong	Twon of Oryudong, Kyunggi Province	Kyunggi
2.	Sosa	Town of Sosa, "	"
<u>II. Incheon Area</u>			
1.	The Second	Inchon City	Whangnam
2.	Songwol	"	"
3.	Keisan	Bupyong, Kyunggi Province	"
4.	Tukjuk	Tukjuk Island	"
<u>III. Ongjin Area</u>			
1.	Yunpyung	Yunpyung Island	Whangnam
2.	Yunan	Town of Yunan	"
3.	Misan	Misanli, Yunbaik	"
4.	Keumchun	Keumchunli, Yunbaik	"
5.	Maingsan	Maingsanli, Yunbaik	"
6.	Butori	Butori, Yunbaik	"
7.	Suk-oo	Suk-oori, Yunbaik	"
8.	Sushin	Sushinli, Yunbaik	"
9.	Yunjun	Yunjun, Yunbaik	"
10.	Ongjin	Town of Ongjin	"
11.	Naingjung	Naingjung, Ongjin	"
12.	Bonyung	Bonyung, Ongjin	"
13.	Bongsari	Bongsari, Ongjin	"
14.	Changpori	Changpori, Ongjin	"
15.	Yunbong	Yunbongli, Ongjin	"
16.	Taeki	Taekiri, Ongjin	"
17.	Handong	Handong, Ongjin	"
18.	Han-Un	Han-Un, Ongjin	"
19.	Mahap	Mahap Island, Ongjin	"
20.	Changlin	Changlin Island, Ongjin	"
21.	Taechung	Taechung Island, Ongjin	"
22.	Tanchun	Tanchun, Ongjin	"
23.	Songhak	Songhak, Ongjin	"
24.	Bupo	Bupo, Ongjin	"
25.	Soon-we	Soon-we Island	"
26.	Kumundong	Kumundong, Ongjin	"
27.	Yongam	Yongam, Ongjin	"
28.	Yuk Mahap	Sujakli, Ongjin	"
29.	Changsuri	Changsuri, Ongjin	"
30.	Sochung	Sochung Island	"
31.	Eudong	Eudong, Ongjin	"

<u>NO.</u>	<u>NAME OF CHURCH</u>	<u>LOCATION</u>	<u>PRESBYTERY</u>
<u>IV. Pusan Area</u>			
1.	Pusan	Pusan City	Kyungnam
2.	Shinkwang	"	"
3.	Shinsung	"	"
4.	Kusung	"	"
5.	Kuduk	"	"
6.	Namsung	"	"
7.	Kwangsung	"	"
8.	Haisung	"	"
9.	Taisung	"	"
10.	Tongsung	"	"
11.	Bumsung	"	"
12.	Changsaing	Changsaingpo, Ulsan	"
13.	Koychung	Pusan City	"
14.	Munhun	"	"
15.	Mora	Sasang, Tongnae	"
16.	Yongdang	Pusan City	"
17.	Ul-san	Town of Ul-san	"
18.	Mokdo	Mokdo, Ul-san County	"
19.	Changmok	Koje Island	"
20.	Tae-Keum	"	"
21.	Tagong	"	"
<u>V. Taejon Area</u>			
1.	Shindoan	Keiryong Mountain	Taejon
<u>VI. Mokpo Area</u>			
1.	Yukjun	Mokpo	Mokpo
<u>VII. Sokcho Area</u>			
1.	Sampo	Sampo, East Coast	Kangdong
2.	Chunjin	Chunjin, East Coast	"

THE INSTITUTIONS UNDER THE CONTROL  
of  
THE THOMAS MEMORIAL MISSION

1. Yunbok Middle School, Yunpyong Island.
2. Namsung Girls' Middle & High School, Pusan.
3. Taedong Boys' Middle & High School, Pusan.
4. Kwangsung Technical School, Pusan.
5. Paiknyung Bible School, White Wing's Island.
6. Martha Home for Widows, Inchon.



*Reflections & Pilgrimage notes - 1952*

ECUMENICAL PILGRIMAGE

Concluding Article of the Series:

The most-repeated question addressed to me since my return was: "What are your impressions of Korea?" Impressions vary - according to individual temper, according to point of views, and according to personal experiences. Mine are:

(1) The Christian Church in Korea is strong in her faith. But has yet to show concern in the social revolution and demonstrate her ministry of reconciliation in the life of society. One sin that inflicts her is the sin of division - a grievous sin that she has yet to confess and be repentant of.

(2) University student life in Korea impresses me as one that is well off. Most of the students I met had two of three extravaganzas - a sixty dollar suit, a wrist watch, and a Parker 51. A good many of them had all three. One common problem they have is: military conscription after college with a service term of 2-3 years. Educational buildings are fabulously big but libraries and laboratories are inadequate.

(3) The political life of the nation has its share of corruption. Governmental circles are said to be honey-combed with politicians who want to be millionaires overnight. The national problem is the threat of Communism even as the national disease is amoebic dysentery. The government is, however, bearing up bravely.

(4) The Koreans, as a whole, are friendly and very hospitable. We treasure the friendship of those we have met. We were treated royally. But self-pity runs high among the people. They feel that they suffered more than any other people in the world.

I believe that for our own share in the ecumenical fellowship, we must support all efforts to have Korean delegates join inter-Asian conferences or institutes. Letter writing to Koreans can help them to know the conditions of other peoples in our world. We must also labor with them in love and prayer.

THE ELLINWOODER ACKNOWLEDGES with deep gratitude, a gift for two issues, from Dra. Marina L. Villanueva. With friends like her we can rest assured that we can keep on informing you of what goes on at Ellinwood from week to week. It takes ₱5 per issue to keep us rolling out the mimeo press and lots and lots of sweat, flood(ink) and tears. (Tears are done by those who fold and tuck the "Wooder.) We are ready to receive gifts from you - either in the form of mimeo paper, ink, labor, or cash.

\$25 FOR ELLINWOOD has been received from Mrs. W. A. Burchfield of Washington, D. C., a life-long friend of our church. As early as 1916, she and her Sunday School class sent us a gift covering the cost of two pews, still among our old pews, marked with a plaque "Gillespie Bible Class, Tarentum, Pa." We are deeply grateful for your continuing love and remembrance, Mrs. Burchfield. We will long remember your love and gift and may God bless you with the rich rewards of peace and happiness.

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THE CHURCH COUNCIL is called to meet for its 3rd regular session this coming Sunday, June 16, at 12:00 noon, in Social Hall. Members are asked to make lunch reservations with Mrs. Padolina before Thursday morning, June 13, costing ₱1 per cover. Various important matters will be discussed during this meeting and so, the presence of all Council members is highly urged by the pastor.

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SUGOD KABONG HAPON ANG ATONG BISAYA CONGREGATION ADTO NA MAGSIMBA SA SALCEDO MEMORIAL CHAPEL. BUSA KADTONG MAKABASA NIINI, TABANG PAG-INCON SA UBAN ARON ANG ATONG MGA SAKOP DILI MANGAWALA.

THE FLOWERS IN CHURCH this morning came from Mrs. Pansy K. Belling, as a thanksgiving offering on the occasion of the birthday of her youngest child, Freddie. Other flower donations may be arranged either with Mrs. Magdalena Raymundo or Mrs. Portia R. Mapanao.

IMPORTANT! - Tomorrow is the opening of the National Theological Conference on Worship, 8:30 a.m., at the Union Theological Seminary. Everybody is invited to attend.

**—ECUMENICAL MISSION—**  
**Board of Foreign Missions**  
**of the Presbyterian Church in the United States of America**

156 Fifth Avenue, New York 10, N. Y.

**TO** Dr. Samuel H. Moffett

**DATE** July 27, 1955.

**FROM** Dr. John Coventry Smith's Office

We are enclosing herewith copies of the communications from "The Presbyterian Church in the Republic of Korea" you requested in your memo of July 22.

MWT

R.

Encls.

C O P Y

THE PRESBYTERIAN CHURCH IN THE REPUBLIC OF KOREA  
15 Tong-Za Dong, Choong-Ku,  
Seoul, Korea

January 3, 1955.

Dear Friends in Christ,

The Executive of the General Assembly of the Presbyterian Church in The Republic of Korea, send greetings to all Christian friends in the world, in the name of our Lord.

We humbly regret that we have to issue an official statement on the problem of the unfortunate and sore division in our Presbyterian church at a time when the churches should comfort the people of our divided nation with love and peace bestowed by the Prince of Peace, and when we should tell the good news of our Lord to our sorrowing people.

Because of the division, however, no matter what the cause may be, the Church has been bruised to the extent that the Christian fellowship among Presbyterian brethren has been seriously broken.

We, as one of the bodies of Presbyterian Christians, deeply regret the division in the church and that it has broken our Christian fellowship and caused anxiety to our Christian friends abroad who have been helping and praying for the church in Korea.

Because of your concern and regard for our Korean Presbyterian church, and in order that we may receive your positive advice and wisdom on the problem of this tragic division (which is really worse than our national division), we have thought it wise to prepare a statement showing the main reason for the division and asking your advice and help so that our churches might more faithfully undertake our heavy obligation of bearing witness to the evangelical message.

Regarding the division many have been asking what the real cause of it is. As far as our church is concerned we believe that theological difference has caused the division. While we hold the position that in the study of the Bible literacy and historical criticism must be allowed, since it provides for a better understanding and interpretation of the Scriptures, the other Presbyterian friends do not allow it. They hold to the plenary inerrancy of the Bible. This follows the action of the General Assembly of 1950 which "Ordered every Presbytery to investigate and discipline all who did not believe in the plenary inerrancy of Scripture."

At the General Assembly of 1952 the following actions were taken to eliminate those who did not hold the view of the plenary inerrancy of the Bible:

- (1) Refused to accept graduates of the Chosun Seminary as candidates for ordination to the Presbyterian ministry.
- (2) Dismissed professor Chai Choon Kim from the ministry and ordered his Presbytery to notify him accordingly.
- (3) Ordered Dr. William Scott, Canadian professor on the Chosun Seminary staff, to be investigated by his Presbytery.
- (4) Ordered Presbyteries to examine and discipline all members who approved, supported or propagated the views taught by the Chosun Seminary and the two professors named above.

These actions were the real and direct cause of the division in the church. For instance, the following letter, dated August 12, 1952, was sent by the Presbytery to each church in the Choong-nam Presbytery, notifying that the following ministers and student preachers were dismissed from ministry in accordance with the Assembly actions above.

"We notify every church in our Presbytery that the following persons are dismissed from the ministry, for the following three reasons:

- (a) They are supporting Professor Chai Choon Kim who has been expelled from the General Assembly of the Presbyterian Church of Korea.
- (b) They refuse to accept as constitutional the actions of the General Assembly of 1952; though passed by a majority vote.



- (c) They agree with the statement issued by "The National Convention of Presbyterians in Defence of the Constitution," a group which dissents from the General Assembly.

This letter was signed by the Moderator and stated clerk of the Presbytery and named 11 pastors and 5 student preachers as being dismissed from the ministry.

Owing to such actions in many Presbyteries most of the Presbyteries were divided, which led to division in local churches and finally to the formation of a new General Assembly in 1953.

We deeply deplore the division into two assemblies, but we humbly submit that we took this action, not for the sake of schism, but in self defence and with a view to ending the unseemly wrangling and bitterness, and only after we had tried in vain to maintain the Christian fellowship with our Presbyterian brethren as we did with other denominations. We regret to say that, owing to the bitterness engendered, the possibility of re-union at present is very remote. We feel that the problem will remain until there is a willingness to allow for difference in theological views but we emphatically hope that we may be able to continue Christian fellowship with our own Presbyterian brethren as well as with Christian friends throughout the world.

It only remains for us to state that we pledge ourselves to loyalty to the evangelical faith and to the ecumenical movement which binds all evangelical churches in the World Council of Churches; and we ask the co-operation and prayers of our brethren in Christ throughout the world for the better and positive witness to Christ among the people of Korea.

(Signed) Yong-H. Park  
Rev. Yong-He Park,  
Moderator, General Assembly of the  
Presbyterian Church in R.O.K.

(Signed) Greenfield C. Kiel  
Rev. Greenfield C. Kiel  
General Secretary

THE PRESBYTERIAN CHURCH IN THE REPUBLIC OF KOREAI. How the Presbyterian Church in the R.O.K. was formed.

Since the formation of the Presbyterian Church in the R.O.K. was closely related to the dispute over the Chosun Seminary it is necessary to give a brief historical sketch of that institution.

- a. Prior to the outbreak of World War II the only theological institution of the Presbyterian Church of Korea was the Pyeng-yang Seminary which taught a severely conservative theology and discouraged freedom of theological study.
- b. The Pyeng-yang Seminary was closed in 1938 and two years later in April 1940 the Chosun Theological Seminary was established by Korean Christian sponsors to promote faith and knowledge and taking as its theological goal the theological attitudes of Edinburgh in Britain and Princeton in the U.S.A.
- c. In 1946, the year following the 'liberation' of Korea, the Chosun Seminary, by the decision of the General Assembly, became the authorized seminary of the Presbyterian Church of Korea.
- d. In April 1947 the General Assembly of the Presbyterian Church, meeting in Taegu, appointed a special committee to investigate charges of heresy brought against Rev. Chai Choon Kim, a professor in the Chosun Seminary. The charge was that he had introduced literacy and historical criticism of the scriptures. As a result of the investigation Professor Kim was exonerated from the charge of heresy and the case dropped.
- e. At the 1948 General Assembly, meeting in Seoul, extreme fundamentalists again tried to reopen the case but were outvoted by the moderate group. This resulted in the establishment, under the leadership of Dr. Hyung-yong Park (who was then president of the ultra-fundamentalist Westminster Seminary in Korea), of a strongly conservative Presbyterian Seminary in Seoul, but without the sanction of the General Assembly.
- f. The General Assembly of 1949, meeting in Seoul, gave authorization to this second seminary and appointed a committee to seek ways and means of uniting the two seminaries.
- g. This committee submitted seven principles of unification as follows:
  - 1.) Theological education must be basically evangelical and in accordance with the creed of the Presbyterian Church of Korea.
  - 2.) Professors of both existing seminaries should be retired.
  - 3.) The Board of directors of the new seminary should consist of all directors of existing seminaries who had been appointed by the General Assembly, and all motions to be carried by a 3/4 majority.
  - 4.) The President and Professors shall be chosen by the members of the Board of Directors. The President shall be chosen from among the older Korean pastors. The main subjects in the curriculum shall be carried by missionary professors, two each from the American Presbyterian Mission North and South, and one each from the Australian and Canadian missions. Korean professors shall be appointed to the remaining subjects.
  - 5.) The name of the Seminary and the school regulations shall be decided by the Board of Directors.
  - 6.) All students of existing seminaries shall be re-enrolled in accordance with new regulations.
  - 7.) The property of both schools (movable and immovable) shall unconditionally be combined in one foundation.

- h. The Chosun Seminary considered the above principles and replied as follows:
- 1.) Sections 1,3,5,6,7 were approved to be put into practice when both schools were united into one.
  - 2.) Re. section 2 it was proposed that the faculties of both schools be united without any condition attached.
  - 3.) Re. section 4 it was proposed that professors be chosen by the Board of Directors on the principle of "the right man in the right place," whether missionary or Korean.
- i. Negotiations broke down when the special committee refused to consider any revision of their seven principles, and they so reported to the next General Assembly.
- j. At the General Assembly held at Taegu, April 1950, the following two actions were taken:
- 1.) Ordered every Presbytery to investigate and discipline all who did not believe in the plenary inerrancy of scripture (Original Text).
  - 2.) Appointed a special committee composed of two members from each Presbytery and one member from each mission to discuss and prepare a statement regarding the Seminary, and to submit the statement to each Presbytery which would discuss and vote upon the same and submit their findings to the committee. The committee would then discuss the matter again and submit its report, passed by majority vote, to the next General Assembly.
- Owing to the invasion of South Korea by the communists in June 25, 1950, the action contemplated in No.(2) could not be carried out.
- k. At the General Assembly of 1951, meeting in Pusan, the fundamentalist group had a majority of five. Ignoring the action of the 1950 Assembly referring the Seminary issue to the Presbyteries, and without a motion to reconsider that action, voted to take direct action which resulted in an order to both seminaries to disband, and the establishment of a new seminary on the basis of the seven principles mentioned above and under the direct control of the General Assembly.
- The new seminary was established at Taegu and though the Chosun Seminary was ordered to disband it still continued to function.
- l. The General Assembly of April 1952 meeting in Taegu, took the following actions:
- 1.) Refused to accept graduates of the Chosun Seminary as candidates for ordination to the Presbyterian ministry.
  - 2.) Dismissed Professor Chai Choon Kim from the ministry and ordered his Presbytery (Kyungki) to notify him accordingly.
  - 3.) Ordered Dr. William Scott, Canadian professor on the Chosun Seminary staff, to be investigated by his Presbytery.
  - 4.) Ordered Presbyteries to examine and discipline all members who approved, supported or propogated the views taught by the Chosun Seminary and the two professors named above.
- m. In July 1952 the protesting group called a National Convention of Presbyterians in Defence of the Constitution, which indicted the General Assembly on the following counts and demanded the withdrawal of its action. They accused the General Assembly of
- 1.) condemning Prof. Chai Choon Kim and Dr. William Scott without bringing them to trial;
  - 2.) taking direct action against them without reference to their Presbyteries;
  - 3.) closing the door to service in the church to graduates of the Chosun Seminary who are guiltless of any charge and who are giving faithful service.

- n. The Kyung-ki Presbytery exonerated its member, Prof. Chai Choon Kim of the Assembly's charge, and took exception to the four actions of the Assembly mentioned above.
- o. The General Assembly of April 1953, meeting in Taegu, and controlled by a majority of extreme fundamentalists, reaffirmed the actions of the 1952 Assembly, dismissing Prof. Chai Choon Kim from the ministry, and ordering severe disciplinary measures against all who participated in the National Convention of Presbyterians and all who did not subscribe to the inerrancy of scripture.

In pursuance of this order harsh measures were adopted and bitterness engendered which inevitably led to divisions in Presbyteries and congregations, Fundamentalist pastors withdrew from Presbyteries which had a majority of Moderate Conservative members; and vice-versa Moderate Conservative members were ousted from their charges and denied pastoral rights in Presbyteries with a fundamentalist majority.

The General Assembly refused to recognize Presbyteries which took exception to their action and refused membership in the Assembly to delegates duly appointed, even from Presbyteries which were overwhelmingly Moderate-conservative in their membership.

## II. The Attitude of the Moderate-Conservative Group.

- a. Generally speaking, we have endeavoured to base our theological outlook on that of Edinburgh in Britain and Princeton in the U.S.A. We have repeatedly affirmed that we hold the same faith that is held by the Presbyterian Church throughout the world, and subscribe to the doctrinal statement of the Presbyterian Church in Korea and to such confessions as the Apostles' Creed and the Westminster Confession of Faith.
- b. Since we believe that our faith and doctrines are truly Christian and in accord with the spirit of the ecumenical movement we do not feel we can abdicate our responsibility as leaders. At the same time, we recognize that since the majority of Presbyterians in Korea today follow the fundamentalist position they must be provided with leaders of that persuasion and with a seminary for the training of such leaders. We do not wish to interfere with their faith. All we request and hope for is that similar provision be made for the establishment of a seminary and the training of leaders, in a free atmosphere with competent scholarship and knowledge, to serve the daily increasing number of Presbyterian Christians who wish to take their place in loyal cooperation with the World Council of Churches, in its world task.
- c. We have consistently pleaded with the General Assembly to approve both seminaries and to encourage them both, in mutual understanding and cooperation, to make their distinctive contribution to the whole.
- d. We have persisted in our hope that Presbyteries and the General Assembly would concentrate upon administrative matters and the nurture of the Christian community and leave differences of interpretation of the creed (to which both seminaries subscribe) to the theologians.
- e. We have constantly pleaded that at this time of unprecedented national emergency we should avoid personal criticisms and recriminations and instead of wasting our energies on internal squabbles should unite in a positive evangelistic appeal to the nation.

Unfortunately the extreme fundamentalists, following the methods of the I.C.C., have persisted in a divisive policy and have used all the means of party politics to attain their end of splitting churches and seizing power.

- f. Finally, as a matter of self defence, and in response to the general demand of the moderate-conservative group, on June 10, 1953, a new Assembly was formed under the name of The General Assembly of the Presbyterian Church in the R.O.K.

### III. Statement Issued by the New Assembly.

- a. The old General Assembly, for three years in succession, has violated its own constitution and the common rules of procedure, and has therefore forfeited all legal grounds for existence.
- b. The old General Assembly has suppressed freedom of faith and conscience which is the 'magna charta' of protestantism, and has therefore lost the religious basis for its existence.
- c. The old General Assembly has followed the narrow exclusiveness of one faction and refused <sup>to consider</sup> the opinion of the whole church, and has therefore lost all moral grounds for its existence.
- d. The old Assembly has witnessed the confusion and disruption in Presbyteries and congregations caused by its actions but has shown neither sincerity nor ability in controlling the situation, and it is evident that it has already lost its administrative power.

We therefore consider that we cannot avoid the necessity of establishing a General Assembly which will unite and preserve the existence of those congregations which desire faithfully to serve the gospel. However, we are not separatists; on our side, the door to union shall not be shut against any approach in real understanding and the love of Christ. We bear no malice towards anyone. We simply feel that we have reached the last step which calls for "new wine in new bottles," and that in doing so we are but obeying our Lord's will.

We must go forward in courage for what we believe; but we do not consider ours as the absolute. We will not be slow to correct when errors are made clear to us.

We would express our ecclesiastical guiding ideas as follows:

- 1.) We would oppose every form of pharisaism, in ourselves or others, and stand for the free gospel of faith in the living Christ as our only salvation.
- 2.) We desire to establish a strong church and at the same time stand firm for freedom of faith and conscience.
- 3.) We reject the slavish spirit of dependence upon others and would foster the spirit of self-reliance and self-support.
- 4.) At the same time we warn against a narrow spirit of isolationism and desire to co-operate faithfully with Christians throughout the world in true ecumenical spirit.
- 5.) We desire to fulfill our mission of bearing practical witness to the whole of Christ as Lord and Saviour of the whole of man's life.

### IV. Latest Developments.

- a. The old General Assembly met at Andong in April, 1954 and was completely dominated by the extreme fundamentalist group. Its separatist attitude was evident in their opposition to the ecumenical movement, their withdrawal from

cooperation with other denominations in the N.C.C. in the production of the Sunday School lessons, and in their severing of connection with the Korean Students Christian Federation.

It also appointed a special committee to visit the Kyung-Ki Presbytery to force that Presbytery's acquiescence in the dismissal of Prof. Chai Choon Kim. As a result of their visit the Kyung-Ki Presbytery has been split in two.

b. On June 10, 1954, the new Assembly met for the second time. Its name was changed to The General Assembly of the Presbyterian Church in the R.O.K. It repudiated the actions of the old Assembly and voted to give positive support to the ecumenical movement and to co-operate with the N.C.C. in all co-operative enterprises.

c. Statistics of Presbyteries and Churches affiliated with the new General Assembly, to Dec. 1954 are as follows:

Presbytery	Churches	Pastors	Members	S.S. Attendance
Koon-san	52	27	12,343	13,250
Choong-nam	63	25	10,124	13,133
Kim-chaе	12	8	2,760	1,661
Kyung-puk	10	19	10,120	8,200
Chae-joo	5	7	1,712	550
Hok-po	126	80	21,735	18,441
Chun-puk	120	40	20,400	18,000
Kyung-so	15	8	4,457	1,115
Kyung-ki	110	105	26,410	21,450
	510	319	110,061	95,800

These figures will be considerably increased when congregations from other Presbyteries are forced to make a decision.

December, 1954

(Signed) Yong H. Park  
 Rev. Yong He Park,  
 Moderator of the General Assembly  
 in the Republic of Korea.

(Signed) Greenfield C. Kiel  
 Rev. Greenfield C. Kiel,  
 General Secretary.

Prestige Onion Skin

Grove

## The Church in Korea: Progress At Pusan

The Presbyterian Church in Korea—Asia's fastest-growing Christian church—took a historic step recently when it formally approved an "umbrella" planning agreement among itself, the Presbyterian Church of Australia, and the U.S.A. and U.S. Presbyterian churches. The church's forty-second General Assembly, meeting in the southern port city of Pusan, took the action.

Under terms of the new arrangement, all Presbyterian missionary work carried on in connection with the Korean General Assembly will come under the advice and discussion of a joint, inter-church Department of Co-operative Work. Thus all four churches will share in the planning of the Presbyterian task in Korea. Previous cooperation had been extremely limited.

The Korean Presbyterians unanimously approved a report expressing continued support and confidence in the World Council of Churches, but at the same time came out strongly in opposition to any group in the ecumenical movement which favors one single church.

Another report showed progress in the church's five-year plan to start a church in each of South Korea's 500 townships that does not have one. In the three years already elapsed, 329 new churches have been established.

In other actions the Assembly, highest church court for some 3,000 Presbyterian churches in Korea, elected 61-year-old Seoul pastor Chunn Peel-soon as moderator; noted that its membership is nearly 30% larger than all the some eighty Protestant bodies in Japan put together; and paid standing tribute to veteran Presbyterian U.S.A. missionary Archibald Campbell, who is scheduled to retire this year after four decades of work in north and south Korea.

Highlight of the week of meetings was the welcome given 47-year-old Korean Presbyterian missionary to China Pahng Gee-eel, who arrived at the Pusan docks with his wife and three children during the Assembly after twenty years of service as a missionary to the Chinese.

A member of the entirely Korean-staffed and Korean-supported mission in Shantung Province on the China mainland, Mr. Pahng was stationed in Tsingtao and elected to stay there when the Communists took over control of the



**Dr. Helen Kim, president of Ewha Women's University (Methodist) in Seoul, and a well-known Christian educator, was named one of five Korean observers to the United Nations. Vetoes by Russia have consistently kept the Republic of Korea from official membership in the U. N.**

government in 1949. He returned only when all further possibility of work was exhausted, coming out from behind the Bamboo Curtain by way of Hong Kong in late August. Prayers of thanksgiving for his safe arrival were led by retiring Moderator Li Tai-young, who was himself for forty years a Korean Presbyterian missionary to China.

## Holiday Mail Orders To Aid Damaged Farm

Donald F. Clausen, a research assistant at the University of Minnesota, last month began a one-man crusade in his city to aid an interracial farm community in Americus, Georgia. In the past year, the Koinonia farm has at various times been set afire, its sixty residents fired upon, and its roadside market blasted with dynamite.

Mr. Clausen, who visited Koinonia last summer, plans to enlist the help of Minneapolis churches in selling the farm's chief products, pecans and peanuts, during the Thanksgiving and Christmas holidays. A boycott of the farm's poultry and meats, said Mr. Clausen, threatens the future of Koinonia. "Unless the members of the farm community are able to pay for a new \$50,000 nut-shelling machine, the farm may collapse."

While Koinonia has occasionally had to accept gifts, the people there don't want charity, Mr. Clausen emphasized. "We ask only the people who buy nuts for the holidays to consider the Koinonia brand and thus provide a legitimate re-

Dr. Sung C. Chun, Director of the Office of Public Information, Republic of Korea, and Mrs. Chun request the honor of your presence at a celebration commemorating the Seventy-Fifth Anniversary of Protestant Missions in Korea, on Thursday the eighth of October, in Seoul. All Protestant missionaries are cordially invited to attend.

A program has been arranged as follows:

75th Anniversary Ceremonies	— Yongnak Church,	4 p.m.
Dinner	— Korea House,	6 p.m.
Entertainment	— Wongak-sa,	8 p.m.

The occasion is sponsored by the Office of Public Information in appreciation of the great work of Protestant missionaries in this land and of their outstanding contributions not only to the furtherance of the Gospel but also to the independence, progress and development of the Republic of Korea.



ADDRESS OF APPRECIATION

75th Anniversary of Protestant Missions in Korea

Distinguished guests, ladies and gentlemen:

I count it a great privilege to have a share in this 75th Anniversary Service marking the opening of Protestant Mission work in Korea.

Today we honor those who do not seek honors, and we express our appreciation of those who do not come to us seeking appreciation. For we have come together to pay tribute to the missionaries of many Protestant denominations who for seventy-five years have been working <sup>with us,</sup> ~~in our midst,~~ often persecuted, often slandered, often misunderstood, but persevering with faith and courage to bring to this land the benefits of the gospel.

We ~~can~~ <sup>shall</sup> never forget the sacrificial labors of their pioneers--men like Allen, Underwood, Appenzeller, Moffett and Baird, <sup>Their</sup> ~~whose~~ names have become a part of our own history. And today we celebrate the fact that their work, begun so humbly and under such great hardships, has now grown so greatly that the Christian faith has become one of the strong bulwarks of our Republic, and Korea's great Protestant churches are known throughout the world.

There are more Protestant seminary students in Korea today, according to statistics recently released in a Rockefeller ~~Fund~~ Report, than in any other country in Asia, Africa or Latin America. No visitor to Korea can fail to be impressed by the multitude of church steeples dominating the skyline of our cities and spreading out through the countryside to the smallest mountain village.

The influence of the Christian faith has penetrated every phase of

The influence of the Christian faith has penetrated every phase of Korean life and culture.

In the field of social health and welfare, from the very beginning Christian missionaries <sup>demonstrated</sup> to our people in practical and visible ways the love of Jesus Christ for all men and women, rich and poor, high and low <sup>alike</sup>, with no distinction. Their hospitals were islands of mercy in a sea of suffering. It has been rightly said of Dr. Horace Allen, whom we honor in particular on this 75th Anniversary of his arrival in Korea in 1884, that "he opened the Hermit Kingdom to the gospel with his surgeon's scalpel." From that day to this, from Dr. Allen's little Royal Hospital in Seoul to such modern-day projects as the Amutee Vocational Training Center in Taejon which has ~~done so much to bring~~ <sup>brought</sup> hope and opportunity to the cripples of the Korea War, Christians have stood in the forefront of our country's continuing battle against disease and death.

In the field of education, it was such Christian schools as Yonsei, Ehwa and Soongsil which pioneered in bringing modern educational methods and standards to revitalize the ancient heritage <sup>of learning</sup> of which we are still proud. It may be said that it was the Christian church which first opened wide the gates of academic learning to Korea's women, and it is no accident that today one of the most distinguished members of the Korean Delegation to the United Nations is a woman and a Protestant Christian, president of the largest Women's University in the world.

Our very existence in the family of nations owes much to the Christian faith. During the years of Japanese oppression, the missionaries, though they sincerely sought to avoid political entanglements, could not hide their sympathies for the cause of Korean independence and made their

influence felt in the struggle for our national rights. As a result, it was again no accident that of the 33 signers of the Korean Declaration of Independence in 1919, 15 were Protestant Christians.

The debt we owe to our missionary friends is beyond all calculation. Only a part of it can be measured in terms of church buildings, and schools, and hospitals and relief centers. More important than these concrete contributions to the progress and development of our country, are the intangible resources of heart and mind and spirit which have come to us through the sacrificial work of the Christian missionaries and which arm us with fresh courage and strength in our struggle with the forces of atheistic materialism that threaten us from the north. In the battle for men's minds, faith is more powerful than bullets.

It is <sup>above all</sup> for their faith, then, demonstrated by their works and ministered in love, that today, we the people of Korea, delight to do ~~honor~~ <sup>honor</sup> ~~the missionaries honor.~~ to our friends, the missionaries.

Thank you.

Written in In Kyu Chai, Minister of Home Affairs, ROK  
by S. H. Moffitt



# ECCLMENICS

Autumn 1958

**Country Wedding** SAM MOFFETT, Presbyterian missionary in Korea, was invited to sing at a wedding in Wee III, a village far back in the hills. To get there he and his wife had to walk five miles after the road disappeared and their Land Rover could go no farther. Here is his account of the occasion:

"The wedding was held outdoors; no room in Wee III was big enough for the crowd. We stood under the straw roofs, that surrounded the courtyard, and watched the groom come across the rice fields in a sedan chair. The bride's entrance was less dignified. She was carried in on a man's shoulder like a sack of flour and unceremoniously dumped down to stand soberly beside the groom.

"Neither one smiled during the ceremony or after. If the bride smiles, they say, the first child will be a girl—a great tragedy.

"The two stood there, he in white and she in the traditional red and yellow with a little bouquet of orange paper flowers. It was a real old-fashioned country wedding, but a Christian one, too. The bride was a fourth generation Christian, which is rather rare, for the Korean Church is so young that the first man to receive Protestant infant baptism is still living.

"That same day the bride's father was ordained an elder while her grandfather, the village patriarch, celebrated the crowning event in the life of a Korean gentleman, his sixtieth birthday. The Kim family had planned to hold all three on the same day, otherwise for each event they would have been obliged to throw a big feast for the whole village. This way they had three for the price of one, and the money that was saved they gave to the church.

"Their church has no pastor and hadn't seen a missionary in years, but the clear, simple faith of those country Christians has made it a growing, radiating center of Christian outreach. There lies the real secret of the phenomenal growth of the Church in our area. Eight years ago this Kyong An Presbytery reported 80 churches; today it has more than 200, not counting 77 which formed a new presbytery to the south. I am convinced that the secret of this growth, under God, is not the Korean pastor, much less the missionary, but humble, unassuming witnessing lay Christians like the

Kims. I was quite sincere when I wished the bride and groom many, many sons. We need more like them."

**Whom the State Delights to Honor** IT WAS an unprecedented event—so unusual that it needed special permission from the Minister of Education and Syngman Rhee, President of the Republic of Korea. It was the first honorary degree ever granted by Kyungpook University in Taegu and the first honorary degree ever awarded to a missionary by a government university. Mrs. Archibald Campbell was to receive the Doctor of Literature degree for her service as a missionary.

The beautifully framed citation received with the degree this spring sums up Mrs. Campbell's career. It reads in both Korean and English:

"Distinguished educator of children, young people and adults in the religious, academic and humanitarian institutions of our land—instiller of the joy of learning—inspirer of the love of scholarship—able benefactress of the orphaned and the unfortunate—exemplary mother and loyal co-worker with her missionary husband—erudite instructor of the Graduate School of the University—for forty years the devoted friend of the people of Korea."

Mrs. Campbell's first introduction to Korea was in the town of Kankei on the frost-bitten Yalu River, where she went as a bride in December 1916. She started her educational career as principal of Kwangsin Girls' Primary School; since then she has been on the staff of ten different mission and public schools and has taught every age level from first grade through university graduate school.

**Take to the Air** FORTY miles from the tightly closed "bamboo curtain" a radio tower stands incongruously surrounded by rice paddies. A few buildings at the foot of the tower hold the studios for the Christian broadcasting station HLKY, the 840 spot on the Korean radio dial. A project of the Korean National Christian Council, HLKY is the first privately-operated radio station to be granted a permit by the Republic of Korea. Its more than fifty broadcast hours a week in Korean and English reach city homes, country

# Cameroun

Autumn 1958

**Emissary** THE Rev. François Akoa Abômô is the able, well-educated Stated Clerk of the newly-organized *Eglise Presbyterienne Camerounaise*. In March, soon after his election as Stated Clerk, Pastor Akoa flew from his tropical homeland to Paris. There he was met by fraternal worker Ray Teeuwissen (pronounced tay-vissen), who, with a spare overcoat, armed him against the unaccustomed winter cold.

In Paris Pastor Akoa spoke at the meeting of the General Council of the French Reformed Church. He also visited the Paris Missionary Society and its orientation center, where French fraternal workers and some Americans get their training before starting for Africa. His most significant mission there was to ask that a French pastor come to the Cameroun to edit a strong Protestant newspaper. The request grew out of a consultation of several denominations and demonstrated the encouraging fact that African churches are, on their own initiative, cooperating beyond denominational and national lines.

From Paris Pastor Akoa traveled to Geneva to present the application of the *Eglise Presbyterienne Camerounaise* for membership in the World Presbyterian Alliance. A reception, a visit with Cameroun pastors studying at Neuchatel University, and informal contacts with the World Council of Churches were among the activities that filled his time. Everywhere Pastor Akoa was well received.

Other leaders of the *Eglise Presbyterienne Camerounaise* have been traveling, too. The Moderator, Mvondo Atyam, was in the United States for the General Assembly in which the Presbyterian Church, U.S.A. and the United Presbyterian Church in North America united to form a new body, The United Presbyterian Church in the United States of America.

**Therefore We Speak** IN the face of continuing political unrest the *Eglise Presbyterienne Camerounaise* recently sent this statement to its members:

"Dear brothers in Christ

"May the grace and peace of God the Father and our Savior Jesus Christ be with you.

"We want you to know that in the face of the griefs and immense problems that are yours in this hour, we think of you before the throne of grace. We cannot be in accord with the actions of certain of our compatriots who have committed terrible crimes in the name of liberty and who have thus opened the door to appalling wastage.

"We know that many who are innocent of all crime have lost their houses, their goods, their loved ones. We call your attention to the fact that, in this world, the innocent often suffer with the guilty. Remember what Jesus said: 'Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you.' (Luke 6:27,28). It is He alone who can cure the hatred and suffering which surrounds you. Remember also the word of the Apostle Paul, when he said: 'We know that in everything God works for good with those who love him, who are called according to his purpose.' (Romans 8:28).

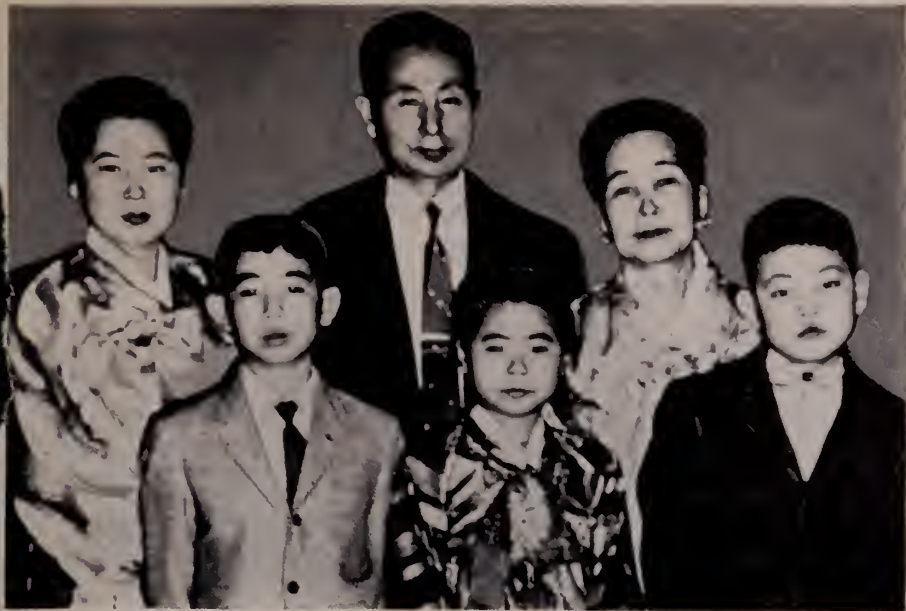
"And we pray God that these heavy burdens be not an occasion for bitterness, which can only augment the grief, but that they may be cause for consecration to Jesus Christ.

"We salute you in the name of the Lord."

The occasion for this statement was the continuing struggle for power between the African government and the extreme nationalist party, the *Union Populaire Camerounaise* (UPC), which was outlawed because of its use of violence. The UPC is especially strong in the Sanaga-Maritime region where the Basa tribe lives and where a great deal of Presbyterian work is located. This region is under military rule, both to protect the populace and to isolate the UPC. People have been moved to protected villages along the main roads, public transportation has been suspended, and a curfew is in force from seven in the evening until six in the morning.

There has been much suffering, but violence is being better controlled, and people are resuming accustomed tasks within the new limits.

**Aftermath** TWICE a month fraternal workers and African evangelists hold services in the prison in Edéa. The congregation and a similar group in



# This is “ECUMENICAL”

Meet the Reverend Young Kyo Hahn (with his delightful family), first Presbyterian fraternal worker from Korea to the United States.

Through his keen mind and quiet dedication, Dr. Hahn presents to Presbyterians in America a new understanding of the global mission of our church . . . the Ecumenical Mission.

As Dr. Hahn visits Presbyterian congregations on speaking trips for the Commission on Ecumenical Mission and Relations, he tells the message of his faith—strengthened during his flight from North Korea—and of the devotion and sacrifice of the fast-growing Korean church, with its early morning prayer groups, new churches and chapels, and the mission-aries it supports in Thailand.

The churches we have helped to nurture in other parts of the world are “partners” in Ecumenical Mission; we work side-by-side with them in the fulfillment of the Great Commission, “Go ye into all the world and preach the Gospel to every creature.”

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KOREA The first Korean Christian was baptized in Peking in 1784 and carried the Roman Catholic faith with him back to his homeland. Ten years later a Chinese priest, James Chu, became the first foreign missionary to the Koreans. Severe but intermittent persecutions followed and ~~he~~<sup>Chu</sup> was soon martyred as were a number of French priests who followed him. By 1884, after one hundred years of Roman Catholic endeavor, when Dr. Horace Allen, the first resident Protestant missionary, arrived, Roman Catholicism had virtually been wiped out.

From that time to the present Protestantism has been the major factor in Korea's Christianity and its rapid growth has made Korea the only country in Asia where the largest organized religion is Protestant Christianity.

American Presbyterians (1884) and Methodists (1885) were the earliest Protestant missions, and the churches they founded are still Korea's largest communions. There are now 29 Protestant mission boards and agencies at work in the country.

Recent schisms in the Korean Church have obscured the ecumenical nature of its beginnings. Patterns of cooperation were early established. Four different Presbyterian bodies (U.S.A., U.S., Australian and Canadian) united in forming a Presbyterian Council, and the two Methodist missions early united in educational and literary work. By 1905 enthusiasm for cooperation overleaped confessional boundaries and brought the six different missions together into a General Council of Evangelical Missions in Korea which took as its aim: "cooperation in Christian work and eventually the organization of one



Evangelical Church in Korea". Missionaries of the two confessions had already divided the country into non-competitive, geographical spheres of influence.

Thereafter, however, interest in organic union waned and was replaced by intensive denominational expansion tempered by friendly cooperation. Church union, it was argued, cannot be dictated by the missions but must be the free choice of the denominational churches they were about to establish.

First of these was the Presbyterian Church in Korea, organized in 1907 as an independent, self-governing body, and long noted for its high degree of self-support and its pioneering missionary outreach to Quelpart Island and Japan (1907), Siberia (1909), China (1912) and Thailand (1956). The Korean Methodist Church was formed as an independent body in 1930 by a merger of the two Methodist missions. Also largely Methodist in background is the Holiness Church, founded by the Oriental Missionary Society.

Schisms have marred the recent history of Korean Protestantism. In the 1930's and 1940's Japan forced State Shinto on Korean Christians, and during the war pressed the churches into a non-denominational, unified body, the Kyowon. This union quickly fell apart after the war and the larger denominations were further split by controversies over war-time compromises. Methodist divisions have been minor but two major schisms have divided Presbyterians: the fundamentalist Koryu Presbyterian Church

seceded in 1951 charging that the parent body was too liberal, too ecumenical and tainted with Shinto worship; and the Presbyterian Church, R.O.K., separated in 1954 charging that the parent body was too conservative.

The Christian community is an estimated 6% of the population:

#*	Presbyterian Church in Korea	550,000
#*	Korean Methodist Church	250,000
	Roman Catholic Church	190,000
*	Presbyterian Church, R.O.K.	170,000
	Koryu Presbyterian Church	150,000
*	Holiness Church	100,000
*	Salvation Army	27,000; Seventh Day Adventist
		22,000;
*	Baptists	17,000; Assemblies of God
		8,000; Church of Christ
		7,000; * Anglican
		5,000.

The main organ of cooperation is the National Christian Council, founded in 1916 and now representing over 80% of Korea's Protestants. It includes the leading churches, foreign missions, and such union Christian enterprises as the Korea Bible Society, the Christian Literature ~~Association~~ Society, the YMCA and YWCA, and Church World Service, the Protestant relief agency. In 1953 a somewhat competitive organization, the National Association of Evangelicals, was organized but its membership is individual rather than denominational.

# Member, WCC.

\* Member, IHC through Korean NCC, or membership pending

Samuel H. Moffett

# Fifty Years of Cooperation in Chosen\*

By the REV. C. A. CLARK, Ph.D., D.D.,  
Pyongyang, Chosen

THE last hundred years have been preeminently years of competition throughout the world, in business life, national life and church life. There are undoubtedly many advantages in competition in stirring men to do their very best, and the world is full of good things which we would not have obtained except for competition. We have discovered by hard experience, however, that with men constituted as they are and as selfish as they are, unrestrained competition often means the crushing of the weak, and the taking advantage of accidentally acquired rights to deprive others of even their natural rights. Because of these things the world today seems determined to abolish competition or, at least, to put it under severe restrictions, such that we may get from it its benefits and not have to take its evils.

I suppose that there is no place in human activity where unrestrained competition is more inexcusable than between two churches, where each is equally evangelical in its teaching. We have seen that illustrated all over America to an astonishing extent, five or six churches sometimes in a town of less than 1,000 people, or half a dozen churches in a city, all with palatial buildings, all within a block or so of one another, all half empty and all living at a poor dying rate. Korea has been wonderfully blessed from the beginning in having relatively so little destructive competition of this type.

When we speak of cooperation in Korea, we necessarily refer to Methodist-Presbyterian cooperation. Other denominations, with one exception, did not come into the country during the first quarter century of its missionary history. It is a matter of deep regret that, when they did come, none of them were willing to consider territorial division or to join the Federal Council or like activities. It is a matter for great thankfulness, on the other hand, that they did not feel called upon, except in a few and somewhat recent cases, to carry on distinctly competitive activities.

As to Methodist-Presbyterian cooperation, the outstanding items for all of the years have been three: first, the gradual combination of the two

groups of Methodist missionaries and believers into one great Korean Methodist Church, the movement which was consummated in 1930; secondly, the growing together from the beginning of the work of the four Presbyterian missions into their one National Church, fully organized in 1907; and the third item, the territorial divisions between the two churches consummated in 1909, just twenty-six years ago.

Those three are the greatest movements. We may add to them the various specific items of union or cooperation in various movements and institutions. Among those we may mention the following:

## I. AS TO MOVEMENTS:

Cooperation in the production and distribution of Literature.  
The Presbyterian and Methodist Councils.  
The Federal Council.  
The National Council.  
Early movements for making Educational work uniform—the Senate.  
Work for Koreans in Japan.  
Sunday School and other Religious Education work.  
Union Medical Association and the Nurses' Association.

## II. AS TO INSTITUTIONS:

The Chosen Christian College in Seoul.  
The Union Christian College in Pyongyang.  
The Severance Union Medical College.  
The Ewa College for Women, Seoul.  
The Union M. E. Theological Seminary in Seoul.  
The Union Presbyterian Seminary in Pyongyang.  
The Pierson Memorial Bible Institute in Seoul.  
The Christian Literature Society.  
Union Hospitals in Seoul and Pyongyang.  
Tai Wha Community Center, Seoul.

### A. Territorial Division.

To my mind the greatest step ever taken on cooperation lines, as between our two great denominations, was the territorial division of 1909. I do not believe that very many of us here realize what a marvelous thing that has been for all our work during all of these last twenty-five years. I visited a mission field a year ago where *sixty* denominations and organizations are at work, with scarcely a vestige of comity or cooperation, and my heart wept for them. There are over 100 de-

\* From *The Korea Mission Field*, October, 1934.

nominations in China working with relatively few comity arrangements. The actual total available force of Christian workers in those countries is large enough to quite fairly cover their whole field if all the force were used unitedly and cooperatively. As it is, possibly a third or even a half of the force's vitality is used in duplicate or competitive activity.

When division of mission territory in Korea was actually signed, we could meet one another without automatically putting ourselves mentally in an attitude of self-defence. We could rejoice heartily in every victory of our neighbors across the dividing lines, for their work and ours were one in the most practical possible way. We speak of dividing lines but a better name would be "unifying lines," for real heart unity became possible through this division of the field. When I am willing to trust my brother with half of the field and believe that he will evangelize it in as good or better a way than I could, that is real unity. If we had tried to force organic union we might have secured an external superficial union, with no real union of hearts.

Many times in the last twenty-five years our Korean brethren on each side of the lines have wanted to break through. The grass outside the pasture always appears to be sweeter than anything inside the fence. We've had very few such breakings forth and they have always been quickly corrected. It is a marvel that we have not had a hundred times more breakings through. And yet what possible excuse could any of us have given to our Lord if we had broken through when every one of us had within his own boundaries far more than he could ever evangelize within his life time?

As these recurrent movements for breaking down our division lines have come from time to time, I have trembled a bit for what might happen some day. A new generation is with us which has never learned the wastefulness and the heart-breaks that go with unrestricted competition in religious work. I do not think that there is any greater service that our missionary body can do to our Korean Churches than to teach and re-teach, to emphasize and re-emphasize, what the Lord has done for Korea on territorial division lines. Only the evil one himself could possibly get an atom of profit from the breaking of those lines.

#### B. *Organic Union.*

The second important step that we have taken in cooperation was the gradual gathering together of the two Methodist groups in their Council and then into organic union, and the similar gathering of the Presbyterian groups in their Council and then in their self-governing Church. It wasn't

merely Methodists and Presbyterians that watched their step when they met one another in those early days. I've heard the fathers of our work tell how, when they were forming their first organizations, even Presbyterians looked at Presbyterians and Methodists at Methodists to be sure that something was not being put over on them. What a lot of suspicious folks we are anyway! God has been good, however, and, within our several groups, at least, we have gradually come to trust one another absolutely, and the two groups have also grown together a long way.

#### C. *Council of Protestant Missions.*

Dr. H. G. Underwood used to tell how in January, 1886, only a few months after he and the Appenzellers and Scrantons arrived, all of the two groups met in a prayer service and asked God to give them souls that very year for their hire. Missionary cooperation in Korea began in the one way which will always be effective, cooperation on our knees before the Throne.

As the work developed, there were many instances of cooperation between the two Churches. As early as 1893, there was a set of Comity Rules drawn up as a general guide. In 1905, we formed the General Evangelical Council. It looked as though there would be almost at once one single union Church in Korea. Our Committees wrote for us a possible Polity and a suggested Creed. Then the two Korean Churches were founded and our hour of opportunity was gone.

We've had our Federal Council, however, for nearly twenty years and it would be difficult to over-estimate what it has done for us all. Sometimes, when we come to this Council, there are not very many live subjects up for debate, and we wonder if it is all worth while. We've already cut down our voting membership because we thought that it cost too much. If we ever stop this Council I believe that it will be a disaster to all our work. We can learn to like people and work with them only if we know them. Wholly apart from the many important actions which we take here year after year as a body, in relation to the Government, or in connection with social or educational or evangelistic movements, the Council pays enormous dividends in making friendships and bringing mutual understandings.

#### D. *The National Council of Churches.*

This Council was our next large venture in cooperation, and it ought to do for our Korean friends what the Federal Council has done for us and more. Many of us have not given of ourselves enough as yet to make that Council what it ought to be. For the last two or three years, in spite of the many useful actions which that Coun-

cil has taken, the groups seem to be growing apart. We need to get into that Council in the spirit of Dr. Underwood's prayer of 1886, and must do it at once or that Council will fail.

#### E. *The Work for Koreans in Japan.*

This work is now being reported to the National Council but it existed long before that Council was thought of, and is one of our outstanding adventures in cooperation, in evangelism. The work began as a united work in 1912 and has therefore been running for 22 years. The six Missions in Korea and the two Korean Churches, along with the Canadian Presbyterian Church's Mission in Japan and about ten of the Japan Missions, have cooperated in this work. During this last year three missions have been compelled to withdraw their support and all cooperating agencies have diminished their gifts, so we've had to recall two of our three men there and diminish the work by 50%. That work could never have begun except for cooperation. It would have been a crime to have put two denominational churches there in the early years and to have each of those ten Japan Missions running small groups of local Koreans in each of their several neighborhoods. By uniting we have built up a strong Church of some fifty congregations, and we have ten pastors there and a dozen or more other salaried workers. It is easy in that Church to see the benefits of cooperation.

#### F. *Cooperation in Religious Education.*

In the 1925 National Sunday School Convention it was reported that we had 121,000 enrolled in all the Sunday schools of Korea. In 1929, 254,000 were reported, a gain of over 100%. In 1933, 369,000 were enrolled, again a gain of over 50%. It is not difficult to see the benefits of cooperation.

Two years ago the subsidy received by the Korea Sunday School Association from America was largely withdrawn, so that each of our denominations has been thrown upon its own resources and we have had to set up denominational Boards of our own. For a large part of the work, however, we still have cooperation, as to lessons preparation, conventions, the Children's Magazine, etc., and we hope that the new arrangement may not imperil the many benefits which we have already received.

#### G. *Cooperation in Institutions.*

The benefits of cooperation in colleges and medical work are too obvious to catalog. I think, however, that we can realize especially what the benefits are that have come from territorial division. In indicating those benefits, we at the

same time show the benefits of all forms of cooperation. Briefly, those benefits as I see them, are as follows:

1. There has been a great saving in working force through territorial division. Each Church having but half the field to cover has not needed so many workers and has been able to work its field more intensively, with a smaller force.

2. There has been an immense financial saving in salaries and buildings and other forms of equipment.

3. There has been an immense increase in efficiency for every active worker caused by the relief from tension which every one used to feel when he had to be on the defensive all the time against his brethren.

4. There has been a great increase of mutual confidence and love and we've been able to pray unreservedly for one another as we could not do before we had the divisions.

5. Each of our great Churches has been able to work out its own unique policies unhindered and then each has been able to share with his neighbor the benefits of his free experimentation.

6. Each of our groups has been able to use discipline in the work of training the believers, and thereby maintain standards and ideals of conduct which would otherwise have been impossible.

7. Each of our groups has been able to develop its own theological standards and to adapt them to this Eastern world without interference.

8. Each group has had the spur of brotherly competition across the line where our activities have run parallel, and each in his own field could try to excel the victories of his brother without taking anything from him.

9. Each group has had the advantage of disinterested brotherly criticism from across the line when he has grown slack in his activities.

These are a few of the great benefits coming from the sorts of cooperation which we have had in Korea. We should give thanks every day for these blessings which the Lord has given to us.

#### KAGAWA'S WISH

I want to be ever a child.

I want to feel an eternal friendship for the rain-drops, the flowers, the insects, the snowflakes.

I want to be keenly interested in everything, with mind and muscle ever alert, forgetting my troubles in the next moment.

The stars and the sea, the ponds and the trees, the birds and the animals are my comrades.

Though my muscles may stiffen, though my skin may wrinkle, may I never find myself yawning at life.



THE  
SOCIAL-EVANGELISTIC  
CENTER  
SEOUL, KOREA

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和

COOPERATING MISSIONS :  
THE METHODIST EPISCOPAL CHURCH  
THE METHODIST EPISCOPAL CHURCH, SOUTH  
THE PRESBYTERIAN CHURCH IN U. S. A.

## The Social-Evangelistic Center, Seoul



THE CENTER STONE OF SEOUL

This stone was placed in the exact geographical center of Seoul, the new Capital of Korea, by the first King of the Yi Dynasty in the year 1395 A. D. The four round stones are of the same date and they mark the four points of the compass.



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Milk Station



## “The Center”



“**T**HE CENTER!” you say, “Why call it the Center?” Well, just because it is exactly that, the center of Seoul. In the garden stands a weather-beaten, octagonal stone, bearing signs of carving nearly obliterated by the storms of many years; this is “the Center stone” placed here by order of King Yi Sung Kei to mark the exact geographical center of the walled city, when Seoul was laid out as the new capital of the Yi Dynasty, about A. D. 1395.

Events of importance have transpired here; the old buildings of the original palace were erected at state expense by King Joong Jong, who began his reign in 1504, and who built and beautified the palace for his son-in-law, Prince Koo. Persons whose names are illustrious in Korea’s history have walked these halls; the rambling buildings with their old long corridors and closed courtyards have witnessed many

strange sights during these centuries. Just think of the tales these walls might tell. What stories of brave knights and ladies fair! How many tales of *tokabie* (spooks) and *quisin* (spirits) and ghostly visitors have been whispered here by those folk of long age.

About thirty years ago the King gave this palace to the Princess Soon Wha, a favorite wife, and from that time it was known as "The Soon Wha Palace", or *Soon Wha Chun* and from this name was derived the present Korean name, *Tai Wha Kwan*.



Starting out on their first House-to-house visitation in January 1924  
the day of the beginning of Child Welfare Work at the Center.

It was in 1919 that the palace achieved its marked distinction: the thirty-four patriots who signed the Declaration of Independence met in what was then one of the public dining halls of the restaurant. It was here that the famous document was signed and from this place that they were carried away to prison.

Largely owing to political changes the entire property

came into the market near the close of 1919 and those interested in the founding of a Woman's Social Evangelistic Center were enabled to purchase it. There are outstanding characteristics of the work which make it unique and different: it is a union institution where three Mission Boards cooperate; there are a remarkable variety and number of activities; it is a real community center from which radiate lines of effort to many parts of the city; longstanding historic interests make this spot a national shrine for all Korean patriots.

The entire Center family numbers about 2,890 in the various clubs, classes, clinics, and extension groups for women and children, girls and boys, grouped under four departments.

*The Public Health and Child Welfare Department* has been organized and developed under Miss Elma Rosenberger. She has the able assistance this year of Miss Frances Lee a recent graduate of the Public Health Dept. of the University



A Busy Time at a Baby Welfare Clinic in Severance District.

of Toronto. From small beginnings this work has developed into the Seoul Child Welfare Union, with helpful hands reaching out in every direction. East Gate Women's Hospital and Severance Medical College and Hospital have at last joined forces in this long-dreamed of work, thus making welfare work the means of teaching undergraduate nurses and doctors the need and value of public health work as well as giving help to thousands of mothers and children. As it



Mother and Baby Greeting the Public Health Nurse who is making a visit to the home.

now stands our work comprises, well-baby clinics at the Center twice weekly, and once each week at East Gate and Severance Hospital, pre-natal clinics, home visiting, health examinations and clinics in five mission schools, monthly mothers' meetings, milk station, including bean feedings for poor children, bath station and annual "Baby Week". Advice on feeding is an important item in the work of the visiting nurses, they find that practically all of the mothers are eager for this advice.



Street Children on the Playground  
at the Center.

It seems that the really poor mothers have no time nor strength to give to keeping their babies well and strong, the majority of those who take advantage of the clinic privileges are from the middle and upper classes, those who have at least some degree of leisure.

The high water mark of effort by the Child Welfare Union was reached during "Baby Week", at which time every means at hand was used to draw the attention of parents to health conditions in the home. The chief educational method used was window demonstrations, where nursery furniture, bath toys and baby clothing were displayed in such a way as to attract the attention of all passers-by. There were five such centers where the Public Health Nurses

and their assistants gave demonstrations of "how to bathe the baby".

On Saturday, "Baby Day", 400 happy mothers came with their children to the celebration at Sung Dong Church, where after a fitting program the prize babies received the beautiful and useful articles which had been prepared for them. The 45 babies who had not failed to attend clinic at least once each month and who had come up to the required standard received the first prize furnished by Mr. K. S. Min, lovely silver spoons, which are to be given every year by Mr. Min and to be known as the "Min Prize". There were also 32 second prize babies and 44 who won third place, and these received each a pretty bunny blanket or a much needed mosquito net.

In the milk station last year 14,844 bottles of milk were prepared by formula. Think of the tremendous amount of work required in this! As I have watched the nurses put the barley to soak, grind the beans, carefully measure the



Kindergarten Children on the Playground.



milk, water, sugar and other ingredients, and sterilize the bottles and the milk, I have wondered time and again how many little lives have thus been saved that otherwise would have been snuffed out. Time and space forbid that you hear much about the work of Miss Rosenberger, Miss Lee and Miss Chun, the nurses, in the schools. In this important branch of health education there have been monthly clinics in five schools where minor ailments were cared for and lectures given on the care of the body and the prevention of disease. The health charts made by these children after three years of such training were so good that they were considered worthy of preservation. So far as we know these were the first health charts in Korean ever printed. When Miss Beard of



The Self-supporting Kindergarten at the Center.

the Rockefeller Foundation passed through Korea she was so much pleased with these charts that she asked the privilege of having them translated for the use of the welfare workers in Siam. These classes, with an enrollment of 1,149, present

one of the greatest opportunities to combat ignorance and to help the girls to face the facts of life intelligently.

The *Social Service Department*. Miss Blanche Bair, Director, has a rare opportunity and scope for service. One can say that perhaps the effort most appreciated is that of the afternoon playground and school work for the street children. These are not beggar children, they have homes of some kind, but they are so poor that they cannot go to school, and even if they could scrape up the small amount of tuition necessary in any type of school in Korea, there is always the question of books and clothes. These are boys and girls from six to thirteen years of age whose only playground is the streets and alleys of a great, wicked city. Miss Bair and Mrs. Helen Choi have over two hundred children in the group at the Center and in two other extension groups where they are assisted by the students from the Union Woman's Bible School.

When the workers, with a small group of volunteer help-



The Cooking Club.



A Cooking Class

ers, first called these street children together and began to organize this work it seemed almost a hopeless task. Poor little wild things that knew nothing of order, cleanliness or obedience! How could they be controlled? Great was the consternation, and not a few the complaints from the other classes and departments where they were trying to work at the same hours. Distraction, noise, confusion! What a bunch of street children; they knew nothing: was there any hope for these? But that was two years ago. What a change we find now! We always want visitors to see this group because they are so well behaved, so enthusiastic and so very appreciative of the opportunity thus given them to grow out of the class of alley-children and to some day become men and women of whom we shall no doubt be proud.

With the aid of the Woman's Club of Seoul and other friends the Center has been able to arrange a bathing house for the poor children, and especially the street waifs in the afternoon playground groups. During the past year Mrs.

Genso and her assistants have given 1,258 free baths to the little people who otherwise would have had no such luxury; we have three concrete basins with showers and two smaller basins for the little ones. Only those who have felt the sweltering heat of the great city in the summer time, and those who have seen the suffering of these children, can appreciate what this bath-house has meant to them.

In the clubs of this department the high school and college young people are finding an opportunity for real fellowship with others with the same outlook in life. In the Cooking Club are a number of women, wives of men who have been educated abroad. These women are always interested in anything that promises to add to the attractiveness and beauty of their homes. The members of this club bring their own materials and the foreign dishes that are prepared are taken home for the family to test. One of the husbands said that cooking club day was usually red letter day in the homes of the members.

The large number of blind people in their hopeless isolation and loneliness touches the hearts of all. Some small beginnings have been made along this line, but most inadequate. Miss Bair is directing the work of a young woman, Miss Hahn, whose work just now is to visit in the homes of blind girls and women and get into sympathetic touch with them. This phase of the work is supported by Mr. Yoshimoto, a blind Japanese man who lives in London, and it is hoped that the present small beginnings may result in something constructive in helping these unfortunate ones.

*Educational Department.* Miss Marian Kinsler, Director; Miss Margaret Billingsley, Home Economics Director. Many of the 130 students who have enrolled in this department during the year are daughters-in-law from the homes of the city,

who had no school privileges when younger. These students are all over 16 years of age, and many of them have already come to the sad realization that they must make an effort toward self-improvement or yield to the divorce craze that is sweeping the world. In a three-years course we aim to give these young women training in common school branches, but with the emphasis on Home Economics. It is our desire to make this one of the most attractive departments of the work.

Selected subjects in the primary course of study cover a period of three years, and this part of the work is all in the forenoon. After two o'clock the classes in the more practical Home Economics have full swing. Cooking, sewing, both Korean and foreign, or rather an adaptation of foreign materials and methods to Korean uses, is taught, also dyeing, laundry, budgeting and the hundred and one things that are necessary to make an efficient house-wife. We are glad that these young women do realize the importance and need of the simple literary subjects as taught here ; however, the



Korean Sewing Class.



A Group of Street Children in the initial stage.

danger is not that they will neglect the latter for more practical matters. Quite the contrary : Sewing, cooking or laundry will be neglected anytime for arithmetic or the Chinese character.

For years we had hoped and prayed for a properly trained, qualified teacher for this Home Economics Department. Finally to the delight of all Miss Billingsley was appointed to the Center. We set her to work with practically no equipment and under circumstances that would have been discouraging to one of less' cheerful temperament. She has no stove, or at least the wreck that she uses can seldom be coaxed to draw or to bake. No tables, or to be exact, she has one small table for classes with twenty-five students. And such rooms ! These dilapidated old buildings, now over four hundred years old may be picturesque and historic, but that does not obviate the fact that the wind whistles through the chinks in walls and floors. The work goes right along in spite of disadvantages and discouragements. The question of

repair is getting to be more and more serious in every department. From year to year we continue in the hope that our new buildings will not be much longer in coming.

*The Hostel*, is a home for girls who are from the country and far from their own homes while attending the higher schools of the city. An old Korean house, which accommodates about thirty girls, was used as a dormitory for our own school department at one time, and it is now the Hostel. With the change in the type of school our students come more and more from homes in the city. Safe, comfortable Christian home-life for the country girls, who have been suddenly thrown into the freedom of a great city, is most important. Last year when the Board of Trustees was on the point of closing the Hostel, because of a lack of funds to make necessary repairs, Dr. and Mrs. E. H. Miller, of the Presbyterian Mission, came to our assistance with a gift of ₩ 300.00 which made it possible to continue the work. The girls in the Hostel number from 27 to 30 ; at one time last winter 11 different schools of the city were represented. The matter of diversity complicates the question of discipline ; the girls are apt to think of it more as an inn than as a dormitory. Miss Kinsler has had some difficult problems as there was no *esprit de corps* at the beginning ; but with new rules and a new matron the situation is speedily improving. We have nothing in the budget for this work and she has made it entirely self-supporting, even the matron's salary being met by the fees.

*Evangelistic effort* permeates the work of the entire institution. Not only in the Bible classes and the home vistration, but in personal work. The revival last spring was a joint effort, workers and members from each department being invited. Not many of the parents attended, but those who did seemed much impressed and four decided to become



School Girls who were Baptized March 1930.

Christians. Twenty of our girls were baptized at the close of the revival in a beautiful and impressive service in the chapel, one of these being a dormitory girl who was attending a Kindergarten Normal School, and who has since taken a position in a mission school.

One of our friends laughingly said that the motto of the Center might well be: "From the cradle to the grave!" Yes, truly the scope seems very wide. Old and young, rich and poor, ignorant and wise, there is a place for each. Some of the work is entirely self-supporting, and the fees from some classes enable us to carry on other types of work for the less privileged ones.

If you take your stand at the great gate and watch the people who come and go for one day to the Center, you will catch a glimpse of the scope of work carried on here in this busy place, you will realize that there is something of interest going on here from early morning till, late at night. We have nothing in the way of building or equipment



to show you, for the dilapidated old buildings now in use, though of great historic interest and very picturesque, are most uncomfortable in cold weather and every rainy season sees some of them literally melt away over our heads. But you will see a growing and ever developing community service. One of our visitors, a woman of large experience as administrative secretary of a mission board, said of the Center: "I have been all over the world and have seen work of this type in many places but for variety, scope and effective service this beats anything I have ever seen."

Curtail our work? Where shall we begin? The need is constantly growing and the changing conditions in Korea and the difficult problems of every-day living call more and more loudly for new adventures in loving service.

ELLASUE WAGNER

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